Group interview of 6 respondents

Project I.D. No. 45

NAME: Yoshioka, Mai DATE OF BIRTH: _____ PLACE OF BIRTH: Niigata *
Age: ____ Sex: F Marital Status: ____ Education: _____

*Yoshioka was born in Hawaii, but was brought back to Japan at the age of three.

PRE-WAR:
Date of arrival in U.S.: 1920 Age: ___ M.S. ____ Port of entry: _____
Occupation/s: 1. Husband - Farmer 2. _____ 3. _____
Place of residence: 1. Mountain View, Ca. 2. Cortez, Ca. 3. _____
Religious affiliation: Christian Church
Community organizations/activities: _____

EVACUATION:
Name of assembly center: Merced Assembly Center
Name of relocation center: Amache, Colorado
Dispensation of property: Church/Friend's Home Names of bank/s: _____
Jobs held in camp: 1. _____ 2. _____
Jobs held outside of camp: _____
Left camp to go to: Cortez, California

POST-WAR:
Date returned to West Coast: 1945
Address/es: 1. Cortez, California 2. _____
3. _____
Religious affiliation: Christian Church
Activities: 1. _____ 2. _____ 3. _____
If deceased, date, place and age at time of death: _____

Name of interviewer: Haihachiro Takaraba Date: 11/7/73 Place: Cortez, Ca.
Translator: H. Takeuchi

NAME: Mrs. Mai Yoshioka

AGE:

BIRTHDATE:

BIRTHPLACE: Nigata Ken

WHAT YEAR AND AGE DID YOU COME TO THE U.S.? 1920

MAJOR OCCUPATION: Husband was a farmer

RELOCATION CAMP: Amache, Colorado

NAMES: 1) Shigeru Mayeda

2) Kajioka

AYO 3) Mrs. Mai Yoshioka

4) Mrs. Maju Sakaguchi

5) Mrs. Aiko Yamamoto

6) Saburo Narita

7) Mrs. Haruko Narita

Interviewed Date: November 7, 1973

Interviewer: Hei Takarabe

Translated date:

Translator: Hei Takarabe

Yoshioka, Mai [illegible] B

Q. What is your name?

1)* AM. My name is Shigeru Mayeda (Mr.).

Q. When were you born?

AM. I was born in 1902. So I'm 72 years old.

Q. Where were you born?

AM. Nigata Ken. Well, I was born in Hawaii. I was there till I was 6 years old. But I was sent back to Japan to learn Japanese. I finished elementary school, 6 years, and attended 3 more years of middle school. After that I came back to the U.S.A.

Q. Well then you must feel more comfortable in English than in Japanese.

AM. No. I'm not good in English. I did study English, but once I got used to Japanese, I could not get out of it. It's because pronunciation is so different. But when I came to Fresno to go to school, there were very few Japanese there. So I had to learn to live with whites when I came back to the U.S.A. I went to Utah, first.

Q. What did you do there?

AM. I worked in the railroad. It was not an easy job. I had an opportunity to visit Japan in 1942.

Q. Right before the war?

AM. Yes. It was. I stayed there for 3 months. I got married and brought back my bride to America. I went Loomis first. I farmed there. It was the time when Japanese could not lease land, but I had a citizenship so I was able to buy and lease land. I also let my friends use my name to buy

and lease land. I also let my friends use my name to buy land. However, several years later I moved out of there because I was afraid because I thought it was illegal. I sold my land there. At that time I heard that Mr. Abiko was selling land in Cortez. So I bought about 20 acres where there was a small ditch. We moved over here and began to farm. It was the time when Cortez Church still had that small manse. Later I joined Cortez Christian Church with my wife. I was a church member in Cortez. Well, actually another reason why I moved to Cortez was because a child was born to us, and I wanted to settle down someplace and raise children. The land I bought in Cortez used to belong to an old man. He could not keep up with his work so he decided to give it up. I was able to buy it very cheap.

My wife died when she gave birth to the third child. She was not very healthy. We had a funeral service in this church, though the building was an old and smaller one. I raised 3 children by myself as I farmed. When they grew up and became independent, one went to Fresno and began gardening. He quit that lately and began to buy and sell stocks. The other son is in Los Angeles. My daughter is in Cortez. She is married and I live with her family. I did not want to go to Los Angeles. I sold my house and bought a mobile house. I'm retired now and doing nothing.

Q. Now that everybody is here. I would like you to tell me your names.

AK. My name is Kajioka. (Kajii?) I was born in Fukui Ken. It was a quiet countryside.

Q. It is a snow country isn't it?

AK. Yes.

Q. When were you born?

AK. Thirtieth year of Meiji. I'm 76 years old now. When I was 20, I came to Watsonville from Japan. I've been here in Cortez for 53, 54 years. It must have been 1919 when I came to Cortez.

Q. Did you come to the U.S. as a bride?

AK. Yes.

Q. What is your name?

AYO. My name is Mrs. Mai Yoshioka.

Q. Where did you come from?

AYO. I came from Niigata Ken, but I was married to a man who is from Fukuoka. And in fact I was born in Hawaii.

Q. Oh, then you are Nisei. Do you feel freer in English than in Japanese?

AYO. No. It was the thing of the past. My father was "Yoshi". He had to inherit the family tradition and continue family name. So he had to go back to Japan. Naturally I was brought back to Japan with him. We were supposed to come back here in 3 years, but things did not go the way we planned.

Q. So you were born in Hawaii.

AYO. Yes. I was brought back to Japan when I was 3 years old.

Q. When did you come to Cortez?

AYO. I came here in 1920. My husband come to America in 1909. He came here in 1919 to look over the land.

Q. When you came to the U.S.A., where was your husband?

AYO. He was in Watsonville.

Q. Then you know Kenzo Yoshida.

AYO. Yes. I know him well. My husband knew him well, too. He also knew Mr. Shikuma well. My brother was in the same class with his son.

Q. What is your name?

AS. My name is Mrs. Maju Sakaguchi.

Q. What is the meaning of your name?

AS. Well, my name was given to me in Japan so I don't know.

Q. Where were you born?

AS. Kumamoto Ken.

Q. When were you born?

AS. I was born in 28th year of Meiji (1895).

Q. When did you come here?

AS. I came to the U.S.A. in 1915 and I came to Cortez in 1923. I came to San Jose first. I lived there for 6 years before I came here.

Q. Your husband was farming in both places, is that right?

AS. Yes. Thirteen families came to Cortez in the beginning. At that time there was nothing here. My husband and I came right over there across the railroad with my uncle.

Q. What is your name?

AYA. My name is Mrs. Akio Yamamoto, and I'm from Yamaguchi Ken.

Q. When were you born?

AYA. I was born in 1902.

Q. When did you come to the U.S.A.?

AYA. 1920.

Q. Did you come to Cortez right away?

AYA. No. I went to Salinas first. I came here in 1924. So I have been here just about 50 years.

Q. What is your name?

6) ✗ ANS. My name is Saburo Narita.

Q. Where were you born?

ANS. Kanagawa Ken.

Q. When were you born?

ANS. October 5, 1903.

Q. When did you come over here?

ANS. I came over here in 1921.

Q. Where did you live first?

ANS. Alameda County. My parents were there. So I am "yobiyose".

Q. When did you come to Cortez?

ANS. It was 1933. I came here in October and was married in December 10th.

Q. How about you?

7) ✗ ANH. My name is Mrs. Haruko Narita. I was born in Miye Ken.

Q. When were you born?

ANH. I was born in 1914.

Q. When did you come over here?

ANH. I was 10 months old when I was brought to the U.S.A.

Q. What did your father do?

ANH. He was farming in Fremont.

Q. Then he came to Cortez.

ANH. Yes, in 1919. I think it was in December.

Q. Then you met your husband here.

ANH. Well, my husband came here later.

ANS. My wife's father was really a pioneer. You see, her family were all girls, except her father, of course. Their neighbor asked me one day if I would like to move up here to help the family. So I decided to come up here and I got married to Haruko. Until then I was farming in Fremont. I was working in ranches.

Q. Now that I got to know all of you, I would like to ask you all kinds of questions. Things like precise dates were not that important. I am interested in your experiences and things happened in the past. What I like to know is your experiences, joyous, sad, tragic, and all these things which affected your life very deeply. I am going to record them and translate them and make them available for Sansei and Yonsei. So I would like you to tell me as much as you can, as informally as you wish.

A few minutes ago someone said that Cortez was started by 13 families.

AK. No. It was 11 families in the very beginning. I always carry that information, but I seem to left it at home today (laughs). 1919 was the beginning year. Do you remember who they were?

ANH. They were Kubo's, Grandpa Kajioka and his sons, Murofuji's, Naritas, Yuges, Kuwahara's, Nakamura's.

Q. What was the reason why they came to settle in Cortez?

AK. You see we were in Watsonville and Hollister a few years before we came here. Anyway he always said, "If we work with lettuce and strawberries all the time, we have to move around. When children become school age, they must change schools all over the place. One month in this school and next month that school. We don't make much money now. Even if we have to work harder, we will do so to save money and settle down in some place so that we can send kids to school to the same school all the year around." This was my husband's wish. That's why we came here and settle down.

Well, it was alright to come here, but it was very hard. The only thing which kept us going was our wine grapes. When spring came, we planted onions and strawberries and all kinds of things.

Q. You know that Livingston was started as a colony. Was it the same with Cortez?

AK. There was no relationship between Livingston and Cortez.

AYO. Though it was through different procedures, both groups were promoted by Mr. Abiko and Mr. Shimanouchi. Mr. Shimanouchi was a newspaper writer. My husband used to know him well.

AM. Well, by the time we came here Livingston Colony was already in progress.

ANS. Livingston Colony was started in 1913, so we got started 6 years behind.

Q. The World War I was in 1918, wasn't it? When you got

started here, America was in a good economic condition.

ANS. When they (Japanese farmers in Cortez) came here they had a little money. You see they made money during the war, and that's why they were able to buy land here. Though I was not here in the beginning, I heard many stories about this. These people who made money during the war did not go back to Japan. Instead, they were advised by Mr. Abiko to buy land in Cortez-Livingston Area. So they came here, instead of going back to Japan. There were those who did go back to Japan. But people here are those who wanted to settle down and send kids to the same school, so that they did not have to keep changing schools every year. Kids would have to change schools every so often if you were share-croppers. So they bought their own land here and settled down.

However, when they came here and settled down, they faced Depression. It was the time when they were ready to produce grapes. It took just about that long to cultivate this wilderness.

Q. What happened during the time of Depression?

ANS. We grew strawberries, eggplants, vegetables, as much as we could, as far as water could reach. We had grapes, but we had to live till grapes were ready. So we had to have these vegetables and others which grew fast. You see, when we bought the land, we could not pay it off all at once. We had to make payments every month.

ANH. We took a mortgage. But before we could pay it all off, we had to go to Fresno and make new contract to extend

the mortgage. My father had to go down there 3 times to change the contract.

ANS. Mr. Yoneyama, Mr. Yoshida, and my father-in-law had to go down to Fresno many more times than that. You see, I came here 13 years after the colony was established and they were still struggling with the same mortgage. It was 7% and was very expensive. We could not pay the principle. We had to pay interest on the interest. So it was very difficult. It was the time of President Hoover, and the time of prohibition. So we could not sell wine grapes. That's why it was very difficult.

On top of that we could not sell anything. For example, Mr. Kono sold grapes for juice, but he could not collect money from the company. Early that year, some of the grapes froze, so people brought something to eat for us. But by the end of the year those people who tried to help us earlier had to be helped.

AYO. We had to cut off ripe grapes in order to trim the vines. We also sent grapes to the East, but they could not sell them either. So they charged us $400 to dump them. We really suffered a lot to pay this $400 off.

Q. Why is it that you had to pay $400?

AYO. Well, you know, we were asking them to sell grapes for us. So when the grapes were not sold, we had to pay for the shipping and dumping costs. It was the same story with everyone around here. The time was 1930, 31, and 32. Banks were closed and money could not be withdrawn.

Q. I would like to go back a bit. You could not buy land could you?

ANS. Well, the late Mr. Calding, a lawyer made a suggestion that if we buy a land in the name of Nisei children then it was possible for us to buy land. Nisei were citizens and they had a right to do so. So each family became a cooperation and each children owned stocks of the family land, and parents were workers for them. We had to show these things on the paper. They say there were loopholes in law and this family cooperation was legally acceptable. So that's how we were able to buy land. Parents were just consultants and caretakers.

Q. When you came back from the camp, a law was passed which in effect said that since Nisei were too small to earn enough money to buy land and in fact was bought for them by alien parents who bought the land. So it was against the spirit of the alien land law. So Nisei were not to inherit the land. Did you have any problems in regard to this law? It must have taken place around 1948 years in San Diego. One Nisei owned land was being taken away from him. Do you remember anything like that?

ANS. Yes. I kind of remember that. It was a test case. It also happen to Fujita brothers in Petaluma. They won the case though. Their parents bought the land in their name. Fortunately they won the case. So there was no more problem afterwards.

Q. You must suffer a lot before the depression, about the time you began to cultivate Cortez. What do you remember

most?

ANS. I remember the year when my father died. It was 1931. In the fall grapevine must be trimmed and we had to cut off ripe grapes from the vine. I remember that well. It was so tragic, because we lost our father that year. I was the first of 7 girls. I had to quit going high school because I had to help my mother. I was 2nd year in high school. The other girls were able to graduate from high schools. It was a very difficult year for us. We could not sell even half of grapes the year after. The rest were wasted.

Q. You must feel really bad about the fact that you had to quit school.

ANH. Oh yes. But we had to eat before we were able to go to school so...

Q. Your father passed away leaving wife and 7 daughters.

ANH. Yes.

Q. How were you able to make living?

ANH. Well, even if we were girls, we all worked in the field, worked with a horse and plowed the soil. We did everything that man did.

ANS. Well, they did everything, got a horse ready to plow, made ditches to draw water. I came here two years after (her father died). It was a sandy land and even if I pulled a horse and plow to make ditches, the small banks collapsed. On top of that it was very hot.

ANH. My husband came from a very cool place, so it was very hard for him.

ANS. During the summer I used to have a towel ... around my neck. I could not eat lunch because it was so hot. However, I came here during winter, so I got used to it gradually. I was in Alameda County, and it was a very cool place. I did not know what it means to be in a hot weather there. It never went up over 80°. But here it was over 100°.

We used to use 8 - 10 inch pipes to lead water. They got so hot and even if I handled them with gloves, I burned my hands and shoulders. We don't use these pipes any more though. I was able to work continuously because I was young.

AK. The thing I cannot forget was the whirlwind. It used to come to Cortez. One day I was weeding a whirlwind came and if I did not grab onto something I would have been thrown up in the air. So I hung onto the root of grapevine. I remember well. There are anymore of these things anymore. Wind was very bad here. Even if you lay down a child in a house, we had to put up a mosquito net. Otherwise sand would fall on the child. If you had a nice and sturdy house, then it would be a different story. Our house was such a bad house. It was a rebuild barn, so the things were very bad. I felt very sorry for children. Now, there is no whirlwind or sandy wind. So it's like a paradise now.

ANS. When I came here there were lots of uncultivated land and there were not very many trees. They planted lots of rye in this area. But again there were lots of wilderness in

this area. The wind was so bad that the land I had plowed turned flat. I had to repeat it all over again. The strong wind blows in March. They used to say that sand buried chickens when the wind blew. It really was a desert.

AK. Yes, indeed. When it got hot one could make a hard boiled eggs in the sand. These things happened many times.

AYO. The wind blew so hard that if you put down boxes of grapes you could not find them later, be moving sand covered them up. Well, prople who had sandy land suffered a lot. Mr. Narita and my husband had to put up fence so that jack-rabbits would not eat up young trees. Once a year we had to hunt for rabbits. There were lots and lots of them.

ANS. Our cultivation was extraordinary. It was just like being left out in a desert and we had to survive there. In the beginning all of us were thinking about our children, sending them to one school and all, but there were those who did not make it. Those people abandoned farming and left. There were also those who put a down payment on a land. But when they saw the siruation here, it was so bad that they gave up settling down here immediately, even though they could not recover the down payment. It was very good now, but at that time no one would imagine that things can be like this. It's just like dream now. Nisei raise their children in air conditioned houses, but we could not even think about these things at that time. Our house was built by 1X12 and it was just like those for horses. When the wind blew sand used to fall inside of the

house and we had to cover everything so that the sand would not get in our bed and food. In any case it was that bad, but most of these people here endured it.

Yoshioka

AYO. My husband and I discussed about leaving home many times. We had boys in our family and since we decided to settle down here for their educations sake, we decided to stay here and fight it out.

Q. Cortez began with 11 families, but the number of families here did increase. Is that right?

AK. One family moved in a year after we came here, then 2-3 years after another family came. It was like that. So we have quite a few families now.

ANH. Mrs. Kajioka, you came here before us. Didn't you?

AK. We came here in November.

ANH. Well then, you must have come here about one year earlier than we did.

ANS. No, your family came here about one month earlier than them. I heard that the first family who came here was the Morofujis.

Yoshioka

AYO. Right. They bought Hakujins (white people's) house here. Then, we came. We built our own house.

Q. So then, these 11 families did not come here at the sametime, but they were here within a period of one year.

AK. Well, these 11 families came here just about the same time. I'd say it was within a period of a few months.

Q. Did these families know each other before they came here?

ANS. No. We came here from all kinds of different places. One came from Watsonville. My wife's family came from Fremont. Kuwaharas came from Berkeley. Yoshioka's were from Mountainview. They used to grow strawberries there. Mr. Tsuruta and Mr. Shimanouchi went around

Japanese communities selling land in Cortez. Mr. Ahiko used to own this land, all of it. He, then sold portions of it to Japanese people.

Q. Was there any experience of discrimination?

AM. When we bought the land, each family created a cooperation. Before the war our children were too young to buy land. So we had to set up cooperations, and we spent lots of money for it.

Q. I heard that someone shot a bullet into a house owned by a Japanese family. Do you remember that?

AM. Oh yes. It was when the war began. But when we moved here there was no such thing. There were those who threw rocks at Japanese in Turlock. But things like that did not happen in Cortez. There was an incident in Cressey where a group of Japanese workers were thrown out of the town. However, Cortez was a very peaceful town, though there were some incidents of violence during the war. It was toward the end of war when some Japanese people came back to see the condition of this church and their houses.

ANS. It was the time when the war was coming to an end, and Japanese were allowed to come back to the West Coast. These people came back here to see the situation in Cortez and lived in a vacant parsonage of the Cortez Presbyterian Church. The gunshot incident happened at that time. Some white people were accepting us, but there were those who did not want us to come back.

During our evacuation Mr. Momburg was hired as a manager of our farms. He handled the contracts with those who farmed on our land.

Q. How did you feel when Pearl Harbor was attacked by the Japanese? What did you think?

AM. At that time we had an older parsonage. Mr. Yuge, Mr. Yamamoto and myself were supposed to fix the roof on the parsonage. It was Sunday and we were coming back to church to work in the afternoon. So we went back home for lunch. When I came home my children said, "Papa! Japanese are bombing Pearl Harbor!" I was so surprised by that news that I forgot about fixing the roof completely. Well, by the time President Roosevelt began to speak on the radio, I remembered about fixing the roof. I worried about these men, but I also wanted to hear what the President had to say. Later I returned to the church. They were waiting for me on the roof. So I said, "Oi. It's a war! It's a war! It's going to be very bad." They said, "Where? Where?" So I said, "It's between Japan and America!" Mr. Yuge said, "My knee is shaking very badly and I can't get off the roof. Help me!" So Mr. Yamamato took his hand to help him to get down from the roof. They were crying. They said, "well, they had to do it, ha?" We forgot about fixing the roof for a few days. We fixed it though later, because it was leaking very badly.

ANS. It was the time when we were harvesting carrots. When I took some carrots to a shed, people said, "They did it! They did it!" It meant that Japan attacked Peal Harbor. There were many people working there.

ANH. Well, Philipinos were on a sit down strike. They said we would not be able to pay for their labor. So they did not want to work. Banks stopped dealing with Japanese, so they thought they would never get paid. Well, buyers decided to pay for them, so they went back to work.

Q. How soon did you have to evacuate after that?

ANH. The Pearl Harbor attack was on December 7, and we were evacuated in May. It was on May 13th, right in the middle of the strawberry season. It was such a busy season; there was a funeral, we had to pick strawberries and we had to pick.

AM. It was such a beautiful crop of strawberries we had. We used to look down on people from Arkansas, but these beautiful strawberries became theirs after all.

Q. During those five months, you were forbidden to go far away from your houses?

AYO. Well, it was just for Issei. Nissei were able to go farther, though. But they, too, were limited in their area of activity.

Q. You were Nissei, weren't you?

AYO. Yes, but I married a Japanese man.

Q. Then, you could not move around as freely as you wished.

AYO. No. I could not.

Q. What kind of hardship did you go through?

AM. Well, the only thing was that we could not go out for shopping. However, we had a friend who went around buying everything we wanted for us. We were so shocked by the news of the war that those limitations put on us were really minor things.

One thing I remember is that Mr. Iino died and we were allowed to go to the burial ground. My daughter Lily drove the widow's car and she took us to the gravesight. I suppose we got a permit to go to Merced.

Q. Where did you go first when you were evacuated from Cortez?

AM. We went to Merced. You know we were all together, friends and all.

We were rather noisy and talkative. It wasn't that bad. They fed us, too.

AYO. You know the houses we lived in Merced were stables. When it rained it leaked and our beds and everything got wet. It got also muddy. It got muddy in our bedroom as well.

AM. The soil there was not sandy like ours here. It was a real fine soil, mud. It was also slippery when it got wet. On top of that once it got wet, it did not dry up quickly. It was very hard. However, we did not worry about food. There were some Issei who could not eat Japanese food, so it was very hard for some Issei. We ate baloney, weinies, cheese, cow's tongs, and all these weird things. Issei just looked at them and walked away. This period of time was very short, soon we could eat meat and better food.

Q. I would like to go back a few years. You were Christians by that time.

AYO. Yes, of course.

Q. When was this church built?

AK. About 50 years ago. When we came here there was no church. So we met under the trees. My uncle's house was just like church. We worshiped there.

Q. Were you Christians when you came to Cortez?

AK. Yes. I was in Watsonville first. I became a Christian there.

Q. How about the other people?

ANH. We were baptized after we came here.

Q. This church was built after you came here, of course.

AK. Yes. It was in my old house where Ha uko san's mother was baptized.

It's a real run down house.

ANH. Was my father and mother baptized at the same time?

AK. I really don't remember which was first. It was an evangelist from Japan who baptized her.

Q. When was this church built?

AK. The old church was built fifty years ago.

Q. Then it must have been sometime around 1923-24.

AK. Yes. Many of our old people passed away and ladies are the only ones left. But they were very enthusiastic about church. They all came to church and prayer meetings every week.

Q. Livingston Yamato Colony was built by Christians. Was it the same with Cortez?

AK. No. It wasn't. In fact there were more Buddhists than Christians here.

AM. There were some problems between Buddhists and Christians. It was about this building. It used to be used by both groups. Well, I'm talking about the old building which was torn down when we built this one. Funeral services, both Christians and Buddhists were conducted here. At that time buildings were very hard to get. So the argument was whether the building belonged to Christian Church or Buddhist Church. Well, you know Buddhist people drank liquors and got more courageous. It was such a big happening. Well, you know Christians did not drink, but the argument continued all night till next morning. All of them were sitting and arguing. There was no conclusion.

Q. Did Christians build the hall?

AM. Well, the building was really built by both groups. We all chipped in to buy materials and everyone came to build it. So both groups

felt the building was their own. It really belonged to both groups.

Q. When you left for Merced (because of the evacuation) what did you do with your possessions?

AYO. We all asked Mr. Momburg to keep them for us. We got together with Livingston people. Some people asked their white friends and some brought their things to the church.

Q. How about your land?

AK. Mr. Momburg took care of them. We took all our equipments to the shed.

Q. When you came back to Cortez, did you find everything you left here?

AK. Well, everybody said that most of their possessions were gone. All the attachments to the tractors and tools were stolen. I did take everything I could. But things which I could not take were brought to a storage house and locked the door. But the locks were no use. They broke in and took everything which were good and expensive.

ANS. There were some who brought their household goods to church.

AYO. I brought half of our things to a white church and half to our white friend. So we did not lose anything. Things which were brought to the church were safe because the minister was Asyrian. He put them all together and kept them for us. People who brought things to our church lost lots of their valuable things. However, that Asyrian was very good to us.

AYA. We put our important things in a room and locked the door. But the lock was no use. Things which were kept in individual houses were not safe at all. We had our wedding presents locked up in a room, but all were stolen.

AYO. We had a picture of Christ hanging on the wall, but even that was stolen. I was really surprised. They even stole God! It was such a big picture and I did not think they would steal it.

Q. You were sent from Merced to Amache, Colorado. When 7,500 people were thrown together in a small place, lots of things can happen. Kids could get in fights, people could turn against each other over small things. Do you remember anything like these that happened in the camp?

ANS. Our block was very peaceful, because everybody came from Cortez. There were very little problems. There were, of course, kids fighting. But that you can't help.

However, there were those who brought complaints against block managers. There were those who wanted to get better jobs and better food. I don't know whether or not these complaints could be dealt with. Other than that we heard very little problems. Of course we heard lots of problems in other blocks, though. I heard about adults fist fights. We never had such problems, because our block was just like family members.

ANH. My kids were so noisy that I felt so "kinodoku" (embarrassed). I knew it was very bothersome for my neighbors.

AYO. When we entered the camp, they gave us clothing. I was very surprised, and was pleased I might add.

ANS. I had a chance to go out of the camp, but my wife was very sick and my children were going to school. They were very small and needed much attention. So I worked in the messhall. Because in this way I could be around my kids. I just had to be there for certain period, and I could come home anytime I wanted to. I could watch my

kids and take care of my wife. So I stayed in the camp and did not take that opportunity to go out. When I was working in the messhall I had to get up by 3:00 am. By the time we washed up and arrived at the messhall it was already 4:00 am. When it snowed, it was cold and terrible.

AYO. It was very hard. We had to go to public washrooms to get washed up. When I came back into the room, I felt as if the skin of my face was pulling because of the coldness.

The thing which was most difficult for me was the fact that my son was drafted.

Two weeks after graduating from high school, he got a notice. Then one of our neighbors said, "Mrs. Yoneda, you must be out of your mind. You were put in the concentration camp as an enemy alien, but you are willing to send your son to the U.S. army. You must be really crazy!" He was really shouting at me.

So my husband told him, "We are here as enemy aliens and we don't want to send our sons to the war. We also told our son, "I cannot reconcile the fact that you are going to be drafted." (you see, our son was the first one to be drafted.) Then our son said, "I am very greatful that you raised me till this day. However, I was born in America and I owe a lot to this country. So I would like to go to the army. Please let me go."

We were really scorned by many people. It was the most difficult thing which happened to us in our entire life.

But we said to our son, "We understand you. I want you to do whatever you feel right. If you want to be loyal citizen of the U.S.A. and be patriotic, we think it is a very good thing." So we gave our

blessings and sent him out.

My son left the camp to go to Denver to take a physical examination. At that time Mrs. Kuwahara was going to Denver as well. He was able to sit next to her. My son was still young and was tired and slept while Mrs. Kuwahara was watching on. She told me later, "It was a pitty that such a young and cute thing had to go to war. I really wanted to cry for him."

Yes. This was the most difficult thing I had to face in my entire life. If it was just the safety of our son, then I can face it. But the other people scorned us and talked ill about us. These things made our life very difficult.

My son went to Italy and fought fierce battles, but he came home alive. They were hiding in a hall. But his friend got shot in a stomach and the other one was also shot, but fortunately my son came home unharmed. While he was dodging bullets in a hall, memories of ministers, Sunday school teachers, and friends flashed in his mind.

AK. There were noisy people who did not understand anything. But did they say lots of things!

AYO. Well, we were called "inu" (dogs). But you know, the status which Japanese gained in this country came from these soldiers who did such a super job in Italy. Of course they were in 442 Combat Unit. He still tells me that even if he trys to explain their hardship no one will be able to understand him. After my son was drafted, others began to comply with draft, too. And the son of the mean person who yelled at us, also went to the army.

AM. When the war began, I too had to take a physical for the army. However, I knew they will not take me because I had 3 children already. My

wife was already dead by then. I was too old to go to war for one thing, and if they drafted me the government must be responsible for taking care of my kids. So I was sure that they would not take me. However, my son got drafted when we were in Cincinatti. It was right after his high school graduation. He was supposed to go to college, but the draft had got wind of it. So he could not go to college. I suppose they were watching kids who were graduating from high school for drafting. He was trained for 4 months, then he was sent to Iiliphin via Australia. By the time he came to Okinawa, the war came to an end. I was very worried about him because Iiliphinos shot at Japanese. He was told not to walk around the town by himself. He was to go out of the army camp with his white friends. He had to be very careful there. Then he went to Okinawa. He stayed there for two months and came back to the States.

He was able to travel around Japan. He met his sister there. He took thousands of photos, but he had so many that I could not even look at them.

In Tokyo he stayed with my relatives there. He was planning to stay there for a week. But he was bitten by flees all night long and he was so itchy that he cut the stay to 3 days and left the house. He said that these bites were so itchy that he suffered 3 days from the bites. It was right after the war so they did not have cigarettes, but he could get any amounts he wanted in the army. Besides, he did not smoke himself. So he brought cartons of cigarettes to my relatives. These were very valuable gifts. However, he could not stand these flee bites, so he cut his stay very short.

Well, I suppose there was no chemicals to kill flees because of the war.

Cleanliness at that time was the secondary consideration. He did stay in Tokyo for a while, though, before he came back to the States.

Q. There was a question of loyality which Japanese people were forced to take sides. What kind of things do you remember from that confrontation?

AM. Those people who were Japan loyalists, were sent to Tule Lake. I don't know what happened to them.

Q. I heard that the question an Emperor was taken out of the questionaire. Am I correct?

AM. I think 442 soldiers really demonstrated the fact that Japanese Americans were loyal American citizens. Though parents were put in the concentration camp, these young Japanese American soldiers proved themselves to be loyal citizens. I think parents also benefited from their work. After that incident there were not very many problems anymore. I think people who put us in the camp were embarrassed by their own acts.

ANS. In the camp there were those people who had short wave radios and listened to the "Nippou Pai Hone: Ho-koku" (official news from Japanese was headquarters). All the news which came out of the Nippou Dai Hone: were lies, but some Issei believed the news. These believers used to write news on paper and pass them around. There were quite a few people who were pro-Japan. There were problems between pro-Japan and the moderate groups. These fanatical pro-Japan people used to accuse others. They said that the huge Japanese navy was not going to be destroyed by anyone in the world. These people who were listening to the shortwave radio spread the news all over the place. Well, you know you could not blame these people,

because it was Japanese Government who lied first.

Q. Did arguments between these two groups continue to happen after the fanatical people were sent to Tule Lake?

ANS. There were some of these fanatical people who were not sent to Tule Lake. Well, this news paper containing the State of Japanese armed force was an impressive thing. They used to list all kinds of victories all over the Pacific. There were those who kept these newspapers from the beginning. It got to be quite voluminous.

Q. They were not caught by the Administration?

ANS. No. They did all these things under cover. Actually those fanatical people were in a close contact with each other and they passed information amoung themselves. So there was no way in which the administration could get hold of these newspapers.

Q. Was there any truth to these rumors?

ANS. No. No. Not at all. However, these people were saying what they heard from the Japanese Government. It was the Japanese Government who was deceiving people. There were people who sent letters to our camp from other camps telling us about these news. They were saying that the information they got was the same with what we got in our camp. So the story must be true. It might sound very commical now, but at that time these people were very serious.

AM. I was in Cincinnatti and I used to go to see movies there. There I saw news films on the battle of the Midway. In it they showed the defeat of the Japanese Navy. It was a very heavy defeat. The news film showed that there was very heavy fog and battleships had to communicate with each other through telephone and that communication

was picked up by American intelligency. It was said that Japanese were communicating by codes. So they worked very hard to break it. Japanese battleships were concentrating in the Midway. They said that Americans mobilized all available airplanes for the attack. These things were shown in a movie in Cincinnatti. You know, I thought American Government was telling us truth, because they showed it before the war was over. Newspaper was carrying the same news within a few days. Though Japanese government was saying, "Japan is winning. Japan is winning," but I had a different feeling about that.

Q. Did you believe that Japan was winning?

AM. I knew that Japan was doing their best, and were winning some battles, but I just could not believe that. I just listened to them from the right ear and let it go from the left ear.

AK. I suppose there were those people who could not believe that Japanese might be defeated. I know there were many fights between fathers and sons.

ANS. There were differences in economic and cultural levels. I knew that Japanese Army and Navy were good and strong. But they too are limited. Japan did not have materials that America had. So I knew that Japan was losing the war.

AM. When American pilots went out for bombing, they were told to come back alive. But in Japan pilots were told to die at the battlefield, so they killed good pilots first.

ANS. I heard the same thing. Japan killed all the good pilots in the beginning. So there was no chance for Japan winning the war. I heard from the people who were in the Phillipines that Japan did not

have oil because tankers got sunk by American bombing. So that was another reason why Japanese airforce was very ineffective. So all these resources were the things which they had to accumulate. So if the war was to prolong, then Japan was not going to be able to withstand the pressure of war. It does make lots of difference between the country which had no natural resources and the one which had everything as much as it wanted. If it were like the Sino-Japanese war or Russo-Japanese war, then it was alright because the battle field was closer to Japan and it was also relatively short time. I am a Japanese, but I knew it was a terribly difficult war for Japan.

Q. How did you feel when Japan lost the war?

AK. It was a very tragic day. Like my husband, for instance, he covered himself with "Futon" (guilt) and did not come out of it all day. Our son said, "See, I told you. You said Japan was going to win, but they lost." So it was doubly difficult for him to come out. (participants laugh)

AYO. Reverend Watanabe used to say,"Japan is going to win. So let us go back to Japan." I don't know how many times he said this to my husband. He was in his 80's so he was retiring. Even he believed that Japan was going to win.

Q. How did you feel when Japan lost the war?

AYO. It was very tragic, and I felt "zannen". We stayed here because the children were citizens of the U.S.A. and we also had grandchildren, too, but...

AM. I was outside of the camps so I was getting all kinds of news and I was expecting it. So I did not take this as a shock.

ANS. I did not want to accept the news joyfully. I did think Japan was winning when they went through Singapore. But when they failed at Guadacamal then I knew that they were going to lock in food and ammunition. I thought Japan was going to lose from these things. When they lost Philippines, then my thesis was proven to be true. It was "zannen" but the time was such that they could not be helped. They say that Defense Department with Mr. Tojgo pushed the war through the Diet. That's why Japan went into war. I cannot take joy in Japan's defeat at all, but that was the "flow of time" (the way the ball bounced).

Q. When the war ended, you were able to come back to California. Is that right?

AM. We were allowed to come back to the West Coast.

ANS. It was right after the war wasn't it? The war ended on August 15, 1945, so we came back here before a month was up.

Q. When did you come back here?

ANS. I came back here on September 13, 1945.

Q. Oh, then it was within one month before the end of war. Was there any other Japanese people?

ANS. Yes. We came back here for the sake of my children's schooling. I was not a Buddhist but I did put up a tent with them and waited until others came back. Mr. Yamamoto and Mr. Sakaquchi lived here in this church.

Q. How were you received by the white people?

AK. I did not think it was bad.

AYO. We were Japanese, so some showed a bad attitude towards us. I went to a Ballico store to buy things but they did not sell anything to me. They served people who were behind me, but they did not come to help me. When all the customers left the store, then they came to help me. There were many incidents like that.

Q. How long did this kind of discrimination last?

AYO. These things did not last too long at Ballico. It must have been about 6 months. Well, then they must have begun to think about their business. They began to serve Japanese people.

Q. Were there any problems at school, when your children returned to school?

ANH. There were times when our children were pushed around at school. These things lasted for awhile, too.

ANS. There were some cases which our children were treated discriminately.

AYO. There was an incident where someone shot a bullet into a house owned by a Japanese. It was those people who came back to see the situation in Cortez.

ANS. It was the time when we were still in the camp. It was Mr. Noji and Mr. Kage. They came here to see the situation and they stayed at the old parsonage. It was at that time when someone shot a bullet into the house. So they were really surprised. So one of them ran back into the camp. But the other stayed there. He worked in the vinyards. By the time we came back, he was working in a raisonplant, dehydrating Thompson grapes. It was a farm co-op plant. So when we came back, we sent out luggage to the co-op. It was very beneficial for us. Our train stopped right here, too, and it was very nice. So we were able to come back here without too much

complication for the transportation.

Q. When you came back here, you had to cultivate the field all over again?

ANS. Yes. That was the real problem. We leased our field. Though there was one manager, he leased each field to others. The difficult thing was that these people did not return the fields to us right away. They also used our house, too. But they did not want to return the houses to us. They too had to find houses of their own. Even white folks were having hard times finding housing. Sakaquchi family were lucky. They got back into the house right away.

AS. Yes. When they left, they cleaned up the house and it was kept very clean. It was the person who drove tracktors.

AYO. If you had bad persons in your house, then it was very bad. When they left they took everything they could. All those things they took were ours, you know. They did not move for 3 months either.

ANS. It was different with different people. These people who used our house could not leave until they found their own house. So they stayed and stayed, and we had to live in a tent.

Q. What do you mean by living in a tent?

ANH. It was an army tent. WRA loaned us tents, pots and pans and all other necessary things. We pitched tents like army camps. It was the place where the Buddhist church is now. It was a very hard life.

AYO. It was a very hard life, we had to steam rice in a great big pot. It was just like the messhall in the camp (except that we did not have that facility.) They asked us to be the chief cook in the beginning. We refused, but they asked us again and again, so we

accepted the responsibility, we made steamed rice in a big pot twice. We made toast outside on a big grill.

Q. How many families did you feed?

AYO. There were many of them ... maybe 20 families.

Q. When did you get up in the morning to get ready?

AYO. Three in th morning. We stamed rice and made rice ball for lunch.

Q. How about dinner?

AYO. People came home early, because they did piece work.

Q. What time did you go to sleep?

AYO. Well, it was rather late, because we had to get ready for the breakfast. It must have been about 10:00 pm.

ANS. You see, we had only one big pot for rice and a few pans for all these families. Didn't we take turns for the chief cook?

AYO. Yes, it was after we had worked for a while, maybe a month. After that we took turns.

Q. How long did that tent last?

ANS. It must have been about 3 months.

Q. It was still winter, wasn't it?

ANS. Yes. And it rained very hard. We had to use lanterns, too. It was very difficult for families with small children.

Q. Did you have any money?

ANS. Yes. Everybody had enough money to sustain themselves.

Q. That was really good.

ANH. Yes. We saved money and spent it very carefully.

Q. How much money did you need for a month?

AYO. We asked $5.00 from each family. You know people used to say, "I grow tomatoes, so please come and get them. It was just like that with other vegetables. These things helped us a lot. They were so kind and helpful. They said that we helped them a lot. So they were returning the favors.

ANS. These people were Philipinos who were labor contractors. They worked for Japanese families, and while we were in camps, they took care of our farms. One of these Philipinos used to work for Asa family. When we came back this man was growing tomatoes and other vegetables. This man, a Philipino, used to say that they are Asians, just like Japanese are, and they really took care of us. They used to say, "We all are Asians and you don't have to worry." They used to come over and help us alot.

ANH. They had the same attitudes even before the war. They said that they were Asians and we should help each other. They came and helped us in the fields.

AYO. They brought eggplants when it was in season. When it was tomato season, they brought tomatoes after tomatoes. Well, we ate them every day.

Q. You asked $5.00 from each person?

AYO. No. It was $5.00 from each family. When the money ran out, then we asked some more.

Q. How long did that $5.00 last?

AYO. It was .75¢ for each family, or something like that. So it could not have lasted one week. It was not money but food that we could not get.

ANS. Once a Philipino brought us fish, a salmon. The only thing we could buy was rice at that time. So it was very precious thing we received.

Q. You mean Japanese people did not go fishing?

ANH. Well, for one thing we did not have fishing poles and also we were afraid to go out, then.

ANS. The first concern was to produce good grapes and sell them. And also to go back to our houses. You see, we used to be the bosses and used sharecroppers, but that year we were share croppers and they were the bosses. We wanted to finish the work in the field that year. The faster we could, the sooner we can get back into our house. So we worked very hard. We even got payed by our "Bosses" who used to be our workers. It took till November. We were picking grapes till then.

Q. When the season was over, did they return your land to you?

AYO. Well, no. They did not leave our houses until they found their own houses.

Q. At the sametime the field as well?

ANS. Yes.

AYO. But the field was in a bad shape.

AK. It took us three years before we could put our vineyard back into good shape. When we went to see our vineyard we found weeds so high. I couldn't even see vines.

ANS. Mrs. Kajioka's field was in a bad shape, but Mrs. Yoneyama's field was well cared for.

AYOU. Our house was an old and poor house. So they gave it back to us soon. We stayed in a church for a while, but we were able to get back into our house soon.

ANH. Ours was rather late wasn't it?

AYO. My husband ordered a "ohuro" (a bath tub) and set it immediately. We worried about burning wood, food, "okazu" (supplemental dishes). So we just did not have time to pick grapes at all. We were very very busy.

ANS. Well, it was the same with us. We had to pitch a tent, set up kitchen area, buying and gathering food. Yes, it was very busy. Oh, yes, we had to make toilet, too. For a while it was very busy. We could not go to work until all these things were organized.

Q. Was that "ohuro" (a public bath) public? Could 20 families use it without getting dirty?

AYO. No. It was a huge one like this blackboard. People would wash themselves before they got into the tub. So it did not get dirty.

ANH. We had just a tub. So we just had to wipe ourselves.

ANS. Until we pitched a tent, we slept in this church. Everybody slept in the hall right next to each other. Men, women, children, it did not matter who they were. We all slept in the same hall. They say, "Zakone" in Japan, which means sleeping like many fish layed out on a board. Well, at that time there was no pride or shame. The only concern was to have a roof over our head.

ANH. Inspectors used to come around and see how we were doing. He just stuck his head in the hall and said, "Oh they are doing OK."

ANS. Well, though Japanese had a rough time , we really think America is a great country. When I visited Japan, they used to ask me, "How did Americans treat Japanese there. We really worried about Japanese Americans." But I know people in Japan had it rougher. They really suffered. People who came back from Korea and Manchuria faced the worst situation. They said that these people who came back to Japan with only what they wore. On the other hand, food and clothing were provided by the government here. It was a good treatment we had in this country.

They say the reason why we were put in the camp was to protect us from hostile people. My relative was a POW, who was fighting against America. One soldier told him if he would like to come to the U.S.A. He refused because he was so worried about his wife and children in Japan. So I told him that our treatment in the camp was a lot better. We were well protected.

AM. I left camp earlier and went to Cincinnati.

Q. When was that?

AM. It must have been a year after we stayed in Amachi camp. Mr. Hiratee told me that he wanted to study. I left the camp before he did. I was not discriminated in Cincinnati at all. Then I went to Detroit and worked in the Automobile factory. I was there till the end of the war. My son, too, was able to work there during his school vacation. We sent him to school so that he would not have to go to war. I had him registered, tuition, room and board paid. But as soon as he graduated from high school he was drafted. Some one must have been watching. So he went. He spent 2½ years in

Okinawa.

Q. I was in Japan during that time. Once in a while GI's came to our school in Army trucks and spraid DDT all over our body, hair and everyplace; boys and girls likewise. It was to kill flees and lice, but we turned white with DDT.

ANS. They say there were ticks in Colorado. Mr. Sakaguchi, Mr. Yamaguchi and Mr. Yamashita went to work someplace in Colorado and they were bitten by ticks.

Q. So you spent 3 months in the army tent and were able to go back to your own house. But were you able to farm well?

AYO. During the war the price of grapes were very good. So Mr. Momberg was able to save some money for us. He paid our mortgages during that time. When we left we were having really rough times, but when we came back the financial picture was a bit better.

Q. I would like to ask you this. Do you think that Nissei did very well in school?

AYO. Yes. They were very good students. I don't want to brag about it, but they were better than others in most of the schools.

Q. How about the other people?

ANS. We sent many children to schools. I used to think that Nisei did rather well. I still have 2 sons in college. The rest are graduated from colleges. My children liked to go to school.

Q. Why did you think Nisei did so well in school?

AYO. Would it be that because Nisei did not have to work as hard as Issei, so they could concentrate on studying?

AK. I also think that Nisei had seen Issei working very hard, so in

turn they studied very hard. These hard working Issei were sending Nisei to schools so they seemed to feel that they had to study hard.

AYO. So I think most Nisei were above average in their grades.

AYA. They did not say that by words, but I'm sure they were thinking about all these things.

ANS. There is also another reason, I think. First Issei pioneers were those who had no education, not all of them were of course. But they came here because of the financial difficulties in Japan. They wanted to earn money. They had a very difficult time and this kind of hardship could not last too long. So they had to go to school and earn the status as respectable as whites. I feel this was in the back of their minds. So when they studied, they did not waist time. They studied hard and made themselves in those days.

Q. There are some proud people who say that Japanese have better brains than others. But do you think that Japanese have better brains than the whites, for instance?

ANH. Some of the white students came from lawyer's families or doctors families and they were very sharp. These students were naturally bright. However, Japanese students had no such family background and they had to study hard to achieve what they have achieved. I know Nisei studied till midnight and even till 1:00 am in the morning.

ANS. I know there are those who did very well in schools but did not do so well in society. In this sense, whites do have foundations. These respectable white people's children do study according to

their selfesteem, so they continue to achieve well in society, too.

Q. Mrs. Kajioka, what do you think?

AK. I had six children, but I could not send them through college. The last 2 sons went to the Army and came back so they did go to college by themselves. Jokingly they say that they do not owe college education to mama and papa. Other children finished high school.

Q. Your sons could not go to college because they had to help papa, is that right?

AK. Yes.

Q. What do these college graduates do?

AK. The last son has been working at Sumitomo Bank in Sacramento for over 10 years.

Q. How about the other one?

AK. He is in Richmond. He is an accountant. He is working there for mor than 20 years now.

Q. Do you have others?

AK. I have 3 more sons. One of them is a truckdriver, transporting meat. And the other one is a mechanic. The oldest one is farming with us.

Q. How about your children?

ANS. The oldest one is an accountant. He had been working for more than 10 years. When I decided to retire, I asked him whether he would like to farm, he said he would. He has been farming with me for 3 years now.

The next one was a teacher, but she got married, so she is not working right now. The next one is a secretary. The next one is

also a secretary. The next one is a teacher in Merced. The next boy is an administrator in the Merced City School District. The next 2 sons are now going to college; one is in San Jose State and the other in Chico State. We have 9 children.

Q. How about you Mrs. Yoshida?

AYO. The first son is farming, though he was an electronic technician. The second one was a mechanic, but he is farming also. The third one is in San Jose; he is a dental technician. The fourth one went to the Army and learned musical instrument. He lives in San Bruno. The fifth one is landscaping in Merced.

Q. How about Mrs. Sakaguchi?

AS. I have 5 children, 2 boys and 3 girls. The first one is a farmer, the second one is an office worker. The oldest girl attended high school in Japan. The second one went to school in Iowa and got married. The third girl attended college and got married. She has 4 children.

Q. How about you?

AYO. I have 6 children. The first son is farming. The second son is also farming. The third boy is working in an office in a nursery. The oldest daughter is here in Cortez and the second one is in El Ceritto. The third girl is working in the Funi Bank. The oldest one went through Jr. College, the second UC Berkeley, the third Jr. College. Younger 2 sons graduated from UC Davis. The oldest son had to take care of the farm, because my husband had died early. This one attended night school and graduated from Jr. College. I did not know that he graduated from it.

Q. The reason why you came to Cortez and settled here was because you wanted to educate your children. Do you think it was worthwhile for you to come here?

ANS. As I said before, it has become very easy. However, after we came here, during the time when we were sending kids to school, it was very difficult. I came here as a "yobiyose" and my father had a house to live in. So I had some place to sleep. But when pioneer Issei came, they had to work for white people without knowing English. They worked 11 hours to earn $1.00. That's how they raised their children.

In comparison, today, late commers young Issei had made it rather easy. Though we had to work hard, we were able to send children through schools, but it was very difficult for pioneer parents.

AYO. Yes it was. When we got up in the morning it was still dark and you could see lights here and there.

Q. How did you spend a day? What time did you get up in the morning for instance?

AYO. Well, when we got up it was still dark. It must have been about 5:00 am.

Q. Then what did you do?

AK. Well, you see my mother-in-law was with us, so my husband and I went out to work in the fields from the dawn. We did not come home until it was dark. So when kids got sick, they did not cry, "Mama!", instead they cryed, "Obachan! Obachan!" (Grandma! Grandma!) Well, because Mama was not at home all the time, so children had to depend on the grandmother.

ANS. Well, I remember getting up about 4:00 am to go to work in Cressy (near Livingston) to work in the onion field.

Q. That early in the morning?

ANH. Well, you have to work early in the morning when you work with onions. If it gets late in the afternoon, onion gets burned. So we quit working around 10:00 am and rested.

ANS. Even if we were working on our own field, we had to start from 6:00 am. It's really easy now. We got lazy. Even if it were winter time, we washed up early and worked in the vineyard cleaning vines. Men, women and children worked together. We worked 13 hours with strawberries for instance.

Q. What would you like to say to Sansei?

AYO. I would like to tell them that the reason why Japanese Americans have a fairly good life is because Issei had worked very hard to build basis for it. Sansei listen to us well.

AS. You know Nisei don't want to talk about this. They say they don't want to hear.

Q. What would you like to tell them?

AS. I haven't thought about it. Our youngest one is 19 now.

Q. My grandmother used to say that hard work is good enough to buy for young people.

AYO. I agree with that. When you become older, you will understand why. Nowaday's young people really don't know what hardship is. Parents send them to school. If they study hard it's really worth it, but...

Q. What do you think?

ANS. I would like to preserve the hardship of Issei for Sansei. I would

like them to have the spiritual strength to overcome crises of life.

ANH. I would not like to be a domineering mother. My idea is "you make your own bed." If you don't, then you must sleep in a messy bed.

Q. How about you, Mrs. Kazioka?

AK. They are all grown ups now. They don't speak in Japanese and I don't understand English well. But I do wish them to become very good persons. I just don't know what I should tell them.

Q. Who do you think that good person is?

AK. Well, he is deligent, not laughed at, honest and a good worker.

Q. What do you think?

AYO. I would like them to be very kind and honest and have faith. Just like Mrs. Nazita said they do listen to our stories. They do know our hardship. It is very important that they are prepared for the future hardships.

Q. Mr. Mayeda?

AM. I don't try to influence them. If they want to go to college, I'll help them as much as I can. If he needs money I'll give it to him. He did go to college, but he found out that even if he graduated from college, he could not get a job. So he quit the school and started working. But he started going to night school. In fact, he became better student that way. He has been working at the same place for 10 years now.

My grandson is studying to be a doctor. My grandchildren don't speak Japanese at all. It's the same with all of them. Even if I try to speak to them in Japanese they don't pay any attention. They would laught and show attitudes which say," I don't know what you are talking about." His mother speaks to him in English,

so there is no opportunity to speak in Japanese at all. Everything is in English. They come to wake me up in English saying, "Grandpa, Grandpa".

AYO. It's kind of hard. When they were small they used to come to me saying, "Grandma, Grandma." But when they start going to school, they just said, "Hello". and go way. Even if I try to talk to them they don't understand. When I call them on the telephone, if their mother is not home, it's really terrible. We stumble over words and both don't know what to say. We can't communicate with each other, at all.

ANH. I heard that Nisei and Sansei in Los Angeles were able to attend Japanese schools, so they can speak in Japanese very well.

Q. You mean you did not have a Japanese school here?

AM. We had one before the war. Buddhist church sponsored it, but it did not open after the war.

A. Even if a Japanese school is opened, Sansei would not attend it. Before the war a Christian minister tought Japanese here. Reverend Watanake tought Japanese. Buddhist church formally called a teacher from Japan to teach Japanese.

AM. Well, so if grandchildren spoke English only, then we had to learn to speak in English.

ANS. Well, I'm studying English very hard. I have to do it.

AK. Nisei do speak Japanese very well, because their parents spoke Japanese, though they cannot read or write in it. Some people asked my son, "how many years have you stayed in Japan?" So he says jokingly, "3 years," though he has never been there.

Q. American teachers thought that Japanese culture was inferior when Nisei attended primary schools. So they must have felt discriminated, becuase they did speak to each other in Japanese for awhile. Well, first of all they looked Japanese and their behaviors and manners were different. So it wasn't that Nisei hated Nisei , but that they had some feeling of toward them. They were discriminated because they were Nisei. They were in a very difficult situation. Have you thought about these things?

I know a white school teacher who told me that when Nisei children drew pictures they would draw a big battleship with a big Japanese flag and a small battleship with a small American flag. In their formative years they must have experienced deep feelings of disadvantage and loss because they were Japanese. They must have acquired an inferiority complex here.

ANS. My wife was born here and doesn't know anything about Japan. She attended highschool for 2 years. Her parents did not understand English at all. But many Japanese children had to repeat the first year because of language deficiency. However, when they learned language skills, they could even skip a year or two. As to inferiority complex, it all depends on the family background and individual experience. I heard that Florin, Walnut Grove had segregated schools. So when they went to school, they would be talking to each other in Japanese. So people in that area can speak Japanese very well.

AHN. There was a man who moved to Cortez from Florin and he could not speak English very well. He had a terrible accent.

ANS. Once there was a discussion about building a neighborhood school here. They (white officials) would build a school right in the middle of Cortez, so Japanese could educate their children there. However, one of the prominent Japanese men, Mr. Miyamoto, said that they will collect used text books to the school, with lesser quality teachers so we should not ask the district to build a separate school for ourselves. That's why we did not have a segregated school. In the beginning we thought that it was a good idea because it was going to be very close to our homes and convenient. They did say, though, that they would not provide enough funding to carry out the educational objectives. However, they said that these segregated schools lacked pencils and papers. Other schools get more benefits.

Q. You know, it's about 10:00 pm now. I could stay here all night to listen to you, because there must be more things that you could share with me. However, I must thank you for your cooporation and terminate the interview for now. We will be translating this conversation so that young people can read about you. We are hoping that we can publish a book from these materials. These materials will be used in ethnic studies programs, as well as in churches. We could also make children's stories and also use them in Sunday schools. Thank you very much.